

Perfect 2
A
Godly zealous and
profitable Sermon, vpon
the second Chapter of
S. Iames.

Preached at London by M.
George Gifford,
And published at the request
of sundry godly and well
disposed persons.



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WASHINGTON, D. C.

INVESTIGATION
OF THE
ACTS OF
VIOLENCE
COMMITTED
BY
THE
KLU KLUX KLAN

REPORT
OF THE
COMMISSIONER
OF INVESTIGATION

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The second Chapter

of Iames, verse, 14. 15. 16.

17. 18. 19. 20. 21. 22.

23. 24. 25. 26.

14 What auayleth it, my brethren,
though a man saith he hath faith, when
hee hath no workes, can that faith saue
him?

15 For if a brother or sister be na-
ked and destitute of daily foode,

16 And one of you say vnto them,
Depart in peace, warme your selues, &
fill your bellies: notwithstanding yee
giue them not those thinges which are
needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no
workes is dead in it selfe.

18 But some man might say, Thou
hast the faith, and I haue workes: shewe
me thy faith out of thy workes, and I
will shew thee my faith by my works.

19 Thou beleuest that there is one
God: thou doest well: the diuels also
beleue it and tremble.

20 But wilt thou vnderstande, O
thou vaine man, that the faith which is
without works, is dead?

A.ii.

21 Was

21 Was not Abraham our Father
iustified through works, when he offered Isaac his sonne vpon the Altar.

22 Seest thou not that the fayth wrought with his works? and through the workes was the faith made perfect.

23 And the Scripture was fulfilled, which saith, Abraham beleued God, and it was imputed vnto him for righteousness: and hee was called the friend of God.

24 Ye see then how that of workes a man is iustified, and not of faith only.

25 Likewise also, was not Rahab the Harlot iustified through woorkes, when she had receiued the messengers, and sent them out another way?

26 For as the bodie without the spirit is dead, euen so the faith without workes, is dead.

THE



The second Chapter

of Iames, verse. 14. 15. 16.

17. 18. 19 20. 21. 22.

23. 24. 25. 26.



Haue chosen this portion
of Scripture to interpret,
because there is verie
great vse and commodity
in the true and right vn-
derstanding therof: & the doctrine there-
in contained, is most necessarie for all
Christians to knowe. First, because it
both directly and fully ouerthrowe and
beate downe al carnall profession of the
Gospel, shewing that the common and
dead faith cannot saue a man Secondly,
because it is the principall pillar which
the papists do lean vnto, & the chief place
of Scripture which they do peruert and
abuse, to prooue & establish iustification
by works, & the merites of men, and to
ouerthrowe the free iustification wee
A.in. haue

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hane in our Lorde Iesus Christ through faith. The hold which they take in this point, is vpon the speeches and phzases which the Apostle doth vse: as when he saith: Abraham our father was iustified through works. Also Rahab the harlot was iustified through works. Likewise ye see that of works a man is iustified, and not of faith onely: Herein the two Apostles of Christ, Saint Paul & Saint James, doe seeme to bee flat contrarie the one to the other: for whereas Saint Paul sayeth, Abraham was iustified by faith alone and not by works. Saint James sayth, he was iustified by works. Saint Paul saith, and prooueth by sundrie and inuincible reasons, that a man is iustified by faith alone without the works of the lawe. Saint James sayeth ye see that a man is iustified by works, and not by faith onely. This contrarietie is but in appearance: for they both wrote by one spirite which is alwayes like himselfe, and alwayes agreeth with himselfe.

The whole blame thereof, is to light vpon vs, that we are so dim sighted as not
to

to see how these two seruants of God doe iumpe agree together without anye iarre at all: I thinke it needefull for this cause before I come to handle the wordes of the Letter as they lye in order, fyrste to take awaye this theme of disorde, If anye man will demaunde what cause there was, which made them to appeare in outward shewe so contrary the one to the other: I aunswere, that, although there be no contrarietye in the matter it selfe whiche they teache yet the diuersitye of the scollers which they light vpon, and the contrary affection of those whom they instructed, caused them to vse a diuers and contrary order of teaching.

Saint Paule hauing to deale with suche as woulde seeke to be iustified, partely by Faithe in Christ: and partely by theyr owne deedes, or by the deedes of the Lawe, vseth this order: firste, shewing that wee were losse and condemned in our selues, then nexte iustified and saved thzoughe the merites of Christ: Afterwardes that wee are sanctified in him, and must shewe forth the

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the fruits of our faith in a pure and holy life. S. Iames lighting vpon another sort of men, which confessed the free iustification through faith in Christ, yet in this they were deceaued, that they did not consider, how all those that are iustified, are sanctified, howe all those that are in Christ Iesus, are newe creatures, that they are newe borne, and walke not after the fleshe, but after the Spirit, that the true liuely and iustifying sayth doth bring forth the fruites of righteousness in a holy conuersation. Howe because this cannot be remooued or separated from the right and liuely Faith. Sainte Iames goeth as it were backwardes and prooueth, that where this latter, that is to say, the fruits of Faith are wanting, there faith is wantinge, and so his drift is to shewe that all vngodly and carnall professors of Christ, haue but a deade Faith which in no respect is able for to helpe or save them. A second cause why they seeme so much to differ, is herein, that menne doe not marke well howe they handle, not the selfe same matter, nor haue not the same drift

diste. For Saint Paule laboureth to
 prooue, that the true saythe doeth ioyne
 vs to Christ, and thereby saue vs. Saint
 Iames here beateth vpon this point that
 the deade faithe whiche is but a bare I-
 mage of the righte faithe cannot pro-
 fite a man, this shall appeare in the wo-
 des of the texte, and also a thirde cause is,
 that they doe not take this worde iusti-
 fied in the same sence, but diuerslye as it
 shall be prooued afterwarde: Now will
 I come vnto the texte. What auayleth
 it my brethren, though a man (saith he)
 haue Faith, when he hath no works, can
 the Faith saue him? This is his proposi-
 tion, and the matter which hee will dis-
 pute vpon in the whole text following,
 thus muche it is in effect, that it dooeth
 not auayle a man to say he hath Faith,
 nor it doth not profit him to boaste and
 bragge, and to make profession thereof,
 when he hath no good workes, the rea-
 son is this, because it cannot saue him:
 marke and obserue this well, for heere
 at the first enteraunce, the blindenesse of
 the Papistes, and their follye, doeth ma-
 nifestlye bewraye it selfe, when as they

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doe not see nor vnderstande, that it is not the purpose of the Apostle, in this place, to dispute vpon this point, whether the true faith doeth saue and iustifie or not: but to shewe that such as haue not good woorkes, haue not the true faith in them, and therefore whatsoeuer they professe, they can not bee saued, for he doeth not propounde his matter thus: what auaieth it though a manne haue faith and haue not woorkes: But What auayleth it, though a man say, hee hath faith, and hath no woorkes: Whereby it is very manifest, that when Saint James doth attribute the name of faith vnto this deade Image, hee doeth it not in proper, but in abusive speech: and after the manner of those men which called it faith, when as in verye deede it is none, but onely a certayne resemblance and shadowe thereof. Thus much for this enteraunce and state of his disputation. Nowe followe his reasons by which he dooth proue, that this kynde of Faith can not auaille or profite a man for hee dooth proue it verye stronglye and pithelie. The firste of them is taken from

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from a comparison or similitude which
he setteth downe thus: If a brother or
a sister be naked and destitute of daily
foode, and one of you saye vnto them,
depart in peace, warme your selues, and
fil your bellies, notwithstanding ye giue
them not those things which are need-
full to the bodie, what helpeth it? This
is the summe of the matter: There com-
meth vnto you a pooze man or a pooze
woman which lacketh cloathes and su-
stenance, you giue them gentle and faire
woordes, **G D D** helpe yee, **G D D**
succour yee, and sende yee releefe, but
yee giue them nothing, can this helpe
the pooze man, or the pooze woman?
Shall they not for all your louing wo-
ordes sterue for colde and die for hunger,
if every man shoulde serue them so, and
giue them no other almes: why doe yee
not see then, that as this almes and libe-
ralitie to the pooze which is but in faire
speeches is cold and doth not helpe, so in
like manner the faith which is but in
woordes and outward profession of speech
although it be with neuer so gret brags,
is dead, and then further, why do ye not
vn.

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vnderstand that a thing which is weak
and dead in it selfe, can by no meanes
haue power to giue life and to saue. But
obserue it a little better, thus the com-
parisō standeth, if that liberality which
is onely in woꝝdes be cold oꝝ deade, and
doth not pꝛofite the poꝛe, noꝝ make him
a liberall man which bleseth it, then it
followeth also, that that Faith which is
onely in speech is dead, and therefore
cannot saue oꝝ pꝛofit him which hath it,
if woꝝdes onely could pꝛofite oꝝ cause it
to be faith, why shoulde not woꝝdes also
pꝛofit the poꝛe man oꝝ woman which
is destitute? If woꝝdes onely can make
a faithful man, why should not woꝝdes
make a liberall man? If soꝝ a man to
say he hath faith, be of that power to do
the greatest things, as namely to cou-
ple vs to Chꝛist, to raise the soule from
death to life, to put the diuel to flight,
and to ouercome the woꝝlde? Should it
not be able to do the lesser, that is to say
so far to pꝛenaile with vs, & to haue such
power in vs: as to bꝛing foꝛth good
woꝝks? Deere bꝛethꝛen, knowe that if it
be aliuē & do the foꝛmer, it must needs do
this:

this: if it do not this latter, then surely it is dead, & can do nothing to saue vs. This is a most plaine and forcible reason to proue, that the faith of a carnall and worldly Gospeller, is but a dead shewe of faith, and therefore he is not iustified nor saued, neither can be iustified nor saued thereby: seeing it hath no life in it selfe to worke and to bring forth frutes; it cannot giue life vnto him, for howe shoulde it bringe that which it hath not? To set it forth more plainly, thus the Apostle adueth: but some man might saye, thou hast the faith and I haue workes, shewe me thy faith by thy workes, and I will shewe thee my faith by my workes. He sheweth heere, how euery simple man which is a true Christian, may be able to deale against the greatest and most skilfull Doctor that is, to proue that he hath no faith if he hath no good workes, for when hee saith, Some man will saie, it is as much as if he had said, any man may say, thou hast faith, that is, thou makest thy boast that thou hast faith, shewe it by thy workes: because faith is an holpe thing, wrought

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wrought by Gods spirite, and a liuelye
and mightie thing, therfore it cannot be
without holy and good actions. For as a
man is knowē to be dead, when he doth
not breath, cannot stir, see, heare, and such
like, and contrariwise, when he doeth a-
ny of these, he is knowen to be alive: enē
so is it with faith, if it can oꝛ doe bzing
forth no good woꝛkes, then is it dead, on
the contrarie part, the actions & stirring
thereof, do shew it to be alive. This is
a strong place against all those which
doe not onelye vaunt themselves of a
vaine and dead beleefe, but also woulde
leave no mark to know who are of God
and who are of the Devill: Let a man
take them tardy in any soue vice, where
in they wallow, & say vnto them, yee are
out of the waye, yee haue not the true
beleefe in God, ye are couetous, ye are a
bozeling, ye are a drunkard, & an adul-
terer, oꝛ such like, their answer is rea-
die: Who made you able to iudge? can
you tell howe I beleue? Will you take
vpon you to see what is in my hearte?
whatsoever you say, I haue as good a be-
leefe as your selfe. Marke well now I
pray

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praye, for here ye may learne how to
 answer such fellows: say thus vnto the
 faith, indeed of it selfe, is a secret thing in
 y hart, but yet, because it can no more be
 without good deeds, then fire can be with-
 out heate: the Lord doeth bid vs by his
 Apostle to say vnto you, shewe me your
 faith by your workes, & when your toung
 is soule & your deedes are wicked, moste
 certaine it is that the hart is uncleane, &
 there is no right faith, for that doth purg
 the hart, as S. Peter saith Act. 15. Looke
 but vpo mens words, & outward brags
 of their beleefe, & ye would think there
 wer such plenty of faith, that ther could
 be almost no more, euery man doth so
 strongly beleue in Christ. But come to
 this touchstone & triall which is here gi-
 uen vs, shew thy faith by thy workes, &
 it shal by & be carrie vs so far on y other
 side, when we see suche floods of all hor-
 rible and beastly line, y it wil cause vs to
 think vpon this saying. When y son of
 man cometh, shall he finde faith vpon
 the earth: For if this be true, as it is
 most true, because God himselfe hath set
 it downe, y the faith w is without good
 workes

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wozkes is deade, and those are Iūdels, which like brute beasts care not but for the things of this worlde, and make no conscience of committing all kinde of euill wozkes: Doe ye suppose that if the Sonne of man shoulde now come, that he should finde anye great store of faith: Alas, alas, how many are the sinfull deedes of the most men, which shew that they haue no faith: How fewe are the good wozkes, and how weakie euen in the small remnaunte of the Goodye, which both declare howe pooze and slender their faythe is: But wee must yet procede further in this matter, and as it were strike a little deeper. As men are wply to deceaue them selues, so they will here yet finde a hole to creepe out at, although they be neuer so wicked: for thus they will saye. It is true, Gods worde saith, that faith is shewed forth by good wozkes, well, I thanke God, though I haue manye vices in mee, and am full of infirmities, yet I am not altogether without good wozkes: I am not so gracelesse, but at some tymes I remember God by prayer: I do accor-

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bing to my abilitie geue to the poore: I
am ready to pleasure my friend: doe not
these thinges sufficiently shewe that I
haue faith? Dearly beloued take heede,
for heere you may soone bee deceined, it
is not the meaning of the Apostle when
he saith, shewe me thy faith by thy wor-
kes, that a fewe scatered scraps of good
deeds among great heapes of sinful wor-
kes, & as it were a fewe grains of corne
in a great heape of Chaffe, shoulde bee a
true witnesse of the same. For it must
be shewed both in forsaking & renoun-
cing al euil wayes, and also in following
after all goodnesse: for it is without all
controuerisie that those which seeme to be
good workes befoze me, are not so befoze
God, in the man which is giuen ouer to
commit sin: can that which is good come
out of the same hart, in which vngodly-
nesse raigneth: either make the tree good
(saith Christ) and the fruite good, or else
make the tree euill, and the fruite euill:
A good tree cannot bring forth euil fruite,
neither can an euill tree bring forth
good fruite: Can the same tree bringe
forth both good fruite and euil fruite?

Mat. 12. 33.

Luke. 6. 43.

25.4.

both

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James. 3. 11.

1. Ioh. 3. 7.

both a fontaine at the same place (saith
 S. James) send forth both sweete and bit-
 ter water: Be not deceived (saith Saint
 Iohn) he that worketh righteousnesse is
 righteous, he that committeth sinne is
 of the diuel. Some man will saye, doeth
 not the most godly mā that liueth com-
 mit sinne, & doeth not the good & the badde
 come together from him? The godly are
 laden with the corruptions of the flesh,
 but yet they do not commit sinne, that is
 to saye, they are not giuen over, as vn-
 godly men are, to the obedience of sinne:
 they are spotted with imperfections, but
 they do not take pleasure therein as the
 wicked do, although they feele a lumpish
 neede in them but to good works, yet their
 whole care is applyed vnto good works:
 they would verie faine obey their God
 on both sides, that is to say, in forsaking
 all that is euil, & doing all that which he
 commandeth them. Contrariwise, the
 fleshly infidel doeth with al his hart giue
 vp himselfe in the whole race of his life
 to that which is filthy, if he do any thing
 which is good, it is but in the we, being
 not done sincerely, nor coming from a
 god

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god rouse: but of selfe lone, vaine glorie,
or such like. He doeth not any thing for
the Lords sake; but for his owne. For
loue him & ye shal find him readie to doe
you good, teale that & his goodnes doeth
die. Praise him, he wil praise you again,
discommend him, although he deserue it
nener so much, ye shall not come in his
booke, be ye nener so good. Forget not
this then I pray ye good brethren, when
God hath set downe so plaine a rule to
try our selues by, whether we be faith-
ful or Infidels: If we find our selues full
of good woorks, & our heart doth beare vs
witness that we doe them: euen so loue
towards God: wel are we, this doeth de-
clare our faith. But if our euill deedes a-
bound & our heart be vncleane, it is time
to looke about vs, we are in a most mise-
rable case. I wish of God, that we might
often think vpon this, and be carefull to
shew our faith to the world, by our good
and pure life. Be not afraide to applye
this to our selues, and also to deale a-
gainst the vngodly with it. For in this
dissolute age, wherein Iniquitie hath
almoste gotten the vpper hande, it is

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most necessarie that we vse this instrument which **G D D** hath put into our hands. Thou saiest thou beleeuest, the wth thy faith by thy wo^rkes. Nowe followeth another reason. Thou beleeuest ther is one God: thou dost well: the diuels also beleeue & tremble. **W**ay this argument well, and ye shall plainly perceiue, that it doth nothing at all helpe a man to saue he hath faith, when he hath no good deds: if this kinde of faith could saue him, then should the Diuels be saued also, because they haue the same belee^fe: but because it is molte certaine, that the Diuels shall not thereby be saued, therefore it is also as manifest, that those men who haue no other belee^fe, but that which they haue cannot bee saued. Let vs see then howe farre the faith of Diuels doeth goe. Thou beleeuest (saith he) that there is one God, or that God is one, and so thou thinkest this a great matter, not to beleeue as the vaine Gentiles, which did think there were diuers Gods, and in dede so: so farre thou doest well: but yet marke what a greate matter thou hast attained, the Diuels

doe beleue the same, and yet haue ther by
no benefite or reconciliation with God,
for they tremble when they remember
the terrible indgement seate & the euer
lasting fire which is prepared for them.
This faith of the Diuels is not to be re-
strained to some one point, but stretch-
eth vnto the whole doctrine of Faith.
They doe stedfastly beleue and knowe
that Iesus Christ dyed for the sinnes of
the world: this is a sure reason that they
knowe the doctrine of God, when they
seeke to deface and ouerthrowe it by con-
trary errors. When a man therefore
is of a sounde indgement in the Scrip-
tures for matters of Faith, and is able
to confirme euery point, and to ouer-
throwe the contrary errors: though
many will say, hee is a sounde man, and
he taketh himselfe to be as great a Gos-
peller as any other, yet if he haue no wo-
kes, if his faith be not a lively regenera-
ting faith, hee may esteeme of him selfe
what he will, but the Lorde telleth vs,
that he is no more forward then the di-
uel, they are as sounde in the knowledge
of trueth as he.

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And if this common and generall faith would serue, they should bee saued as well as hee. But it may be heere objected, that there is greate difference betwene the Faith of Diuels: and the faith of those men which beleeue, and yet haue no fruites of godlinesse in the. The Deuylls indeede doe beleeue all matters of faith to be true, but they doe not nor cannot beleeue, that they per-
taine any thing at all to them, They haue no hope of mercy: But men al-
though they be very sinful, yet they are in hope that they shalbe saued. Her is a great difference therefore, and the faith of such men goeth far beyonde the faith of Diuelles. The Lorde geue vs eyes to see, and hearts to vnderstande: for I will shewe that the difference is. That the faith of the Diuelles is more perfecte: For what is the cause that the Diuelles haue no hope, and the wicked men think they haue hope, it is because they haue lesse Faith: nay, it is because they are more wyse, and because they giue credite to that which GOD hath threatned against them. They be-
leue

leue that he will powze out his wrathe
 vppon them because hee hath sayde it:
 But the wicked men they are more
 foolish, and where God hath pronoun-
 ced against them for their sinnes eter-
 nall fire, they doe not beleue him, and
 so indeede their Faythe commeth short
 of the Faith of Diuelles: they should be-
 leue the Lorde when hee telleth them
 that all those which dooe not tourne
 from their vngodlinesse when hee cal-
 leth them to Repentaunce, shall be
 cast into Hell. But they blinde them-
 selues, & will seme to beleue quite con-
 trary vnto y^e which God affirmeth, this
 is not to shut the doore to repentaunce,
 but to mooue men to seke for it, while
 God doth offer himselfe, for they shall
 not bee able when they will: it is God
 which must beget vs to himselfe, and
 geue vs the newe Byrthe, and sanctifie
 vs by his spirite, to bring forth the
 true fruits of Faythe, and not to haue
 such a dead belasse which doth chaunge
 vs no more then the Faythe which the
 Deuills haue, doth chaunge them. For
 there be verie manye at this daye, who

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being stuffed as full of wickednesse as
euer they can hold, and their words and
deedes doe plainly shew that they are no
moze changed then Diuels, which will
so bragge of their faith, and the strength
thereof, that if there should be but ten in
the whole Country saued, they hope to
be of them: they neuer vnderstode the
doctrine which the Lord teacheth in this
place, God giue vs vnderstanding that
we be not seduced, but that we may seke
at the handes of Christe, to giue vs a
faith which may differ from that whiche
the diuels haue. Here also shall appeare
the ignorance of y^e Papists, They would
beare men in hande, that S. Iames doth
speake of the same faith, which S. Paule
doth, & y^e he plainly affirmeth it doth not
alone iustifie. But see here as he said be-
foze what auayleth if a man saye hee
hath faith, and hath no works, can that
faith, which is but in words, or the dead
faith saue him? So now he telleth moze
plainely, what faith it is which he spea-
keth of, which cannot helpe a man, euen
that which the Diuell hath. Is not that
beelæse which Saint Paule sayeth doeth
iusti-

Iustitie, wrought by the holyghost: Shal
 we be so blasphemous as to say the Di-
 uels are pertakers of him? You maye
 wel perceiue therfore that Saint Iames
 doth speake nothing against that which
 Saint Paule hath proued, ho w Christ,
 alone is our righteousnesse whome wee
 take holde of onelye by Faythe, for hee
 doth but shewe that the deade Picture
 of Faith doth not saue: Remember wel
 then what Faith is heere spoken of, and
 the controuersie is sone decided. The
 Apostle nowe proceedeth to his last rea-
 son, which because it is wonderfull
 strong, hee bleth as it were a certaine
 Preface vnto it, least wee shoulde passe
 lightly ouer it, without due considera-
 tion. But wilt thou vnderstand (saith he)
 O thou vaine man, that the faith which
 is without workes is deade? Se howe
 vehemently hee thundereth heere a-
 gainst the carnall professor, callinge
 him a vaine man, likewise wilte thou
 vnderstande, can not those former rea-
 sons satisfie thee, are they not stronge
 inough to perswade thee, or playne e-
 nough to teache thee, I will let the see
 such

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such a reason, that neither thou nor all the worlde, shall bee able for to gayne say, it is so strong and so manifest, that it will stoppe the mouthes of all the cattlers, and force them to confesse, wyl they, nyl they, that the faythe, which is without workes is deade, see how meruelously the holy Ghost doeth labour to driue vs from trusting to this broken staffe, and to force vs to seeke after the true and right beeleefe, if we haue any care to saue our soules. And doubtlesse dayly experience dooth teache vs howe needefull a thinge this is. For the greatest number of professors think nothing lesse needefull then to seeke increase of faythe, they suppose and they will say, they beleue wel inough, they feele no want at all, what shoulde preaching doe, they came but beleue: In very deede this dead faith of theirs, seemeth to them to be verie strong it can not be shaken, neither is it tryed or tempted, for to what purpose shoulde the Diuel much labour to oerthrowe it: but those which haue anye faith indeede, doe feele what neede there
is

is to vse all meanes to strengthen it
 But let vs come to the matter, he prom-
 ueth now by examples : that the true
 faith is knowen by good woꝝkes : the
 first example is of Abraham : thus it is
 to be opened, Ye know that Abraham
 was an holy man, & a right man indeed.
 he was highly in fauour with God, the
 couenauant was made with him, that in
 his seede all nations of the earth should
 be blessed: ye will then confesse that hee
 had the right faith, there is no doubt at
 all in that. Lyke wise yee must needs
 graunt, that as ther is but one God: one
 mediatur, so there is but one Saythe,
 whereupō it followeth, that as many as
 haue such a faith, or y same faith which
 was in Abraham shalbe saued, & none
 els, for although euery one of y chilozen
 of Abraham doe not attaine to the same
 measure and strength y their father did,
 yet they are like him, and haue the same
 beleefe. When I beseech you obserue well
 the seconde parte, wherein is declared
 howe the Saythe of Abraham was
 fruitefull, and did declare and shewe
 forth it selfe by good woꝝkes, for
 hee

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Gen. 22.

hee offered his sonne Isaac vpon the Alt-
ter, Whereupon it doeth also followe
that all his childzen and all the sonnes
of **I D D**, doe declare and shewe forth
their fayth, by theyr good dedes: And
whosoever they be which doe not so, they
are degenerates and bastards, none of
his childzen, nor yet pertakers of any
blessing with him. For their faythe is
deade, and therefore they are not alive.
Doe you not see dearly beloued, the mer-
uailous force of this reason, and that it
is as cleare as the Sunne. Here is no
starting hole left for a man to hide him-
selfe in, nor to creepe out at: but hee is
holden faste, to this, that if hee will bee
saued, he must so beleue, that he declare
and shew forth to the world by his good
works and holy life, how hee walked in
the stepps of his faithfull father Abrahā.
But why dooth he chosse this one worke
of Abraham before all the rest? For his
life did shine with holy works, hee was
mercifull to y^e poore, he entertained & lod-
ged strangers, he was peaceable with al
men, iust & true in all his dealings, doubt
les this did excell all y^e rest, & so far passe
them,

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them, that it may well ynough be mentioned in trade of them all, it did declare a wonderful faith and loue towarde God, as we may easily see, considering all the whole circumstances of the Stoie. God hath called him out of his native Countrey and from his Fathers house, into a strange lande : hee had promised him a sonne by his wife Sara, of whome the blessed seede should come, hee performed this promise in his olde age, euen when Sara was by nature past Chylde bearing, hee had no other chylde by her, the promise was made in none but in him, In Isaac shall thy seede be blessed. Each man shall nowe be giuen to confesse, that heere was a great tryall, when God doeth bid him take his onely sonne euen Isaac, and go three dayes iourney to the place which he would shewe him, and to offer him vpon the Altar a layne Sacrifice. Howe great a greefe is it for a louing father, to lose a sonne which he loneth dearely, especially when he hath no moze sonnes : then how much greefe might this be, not onely to see his sonne slaine, but also to slay him with his owne hands:

Gen. 12. 12.

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handes: and moſte of all that Childe, in
whome the couenaunt of eternall lyfe
was made, becauſe Chyiſt ſhoulde come
of him, who being dead all hope of ſal-
uation did die with him. Al this did not
withhold, but the faith of Abraham cari-
ed ſo great a loue in him & fear towards
God, that he neuer grudged at the mat-
ter, nor neuer made delay, but went in-
deede to haue ſlaine his ſonne, hauing
bound him vpon the woode, and hauing
taken in his hand the ſacrificing knyfe,
to kil him. When the Angel of the Lorde
from heauen did forbid him. Before the
Lorde it was as if it had bene done, be-
cauſe Abraham did fully purpoſe to doe
it, then we ſee plainly by this, what the
true faith is. But if any man ſhould ob-
iect & ſay, this example is not fit: euery
man cannot be like Abraham, nor haue
ſuch a faith as he had, he was a rare mā,
fewe or none to be compared with him:
Saint Iames doth aunſwere: If ye think
this example to be too high, and that ye
are not to be meaſured by it, I wil ſhew
you another as lowe: What ſaye yee to
Rahab the harlot, was not ſhee iuſtified

by woꝝkes, did not her faith declare it self
by good woꝝkes: Can ye take any excep-
tion against this example: Will yee not
be ashamed that your faith should not be
like hers: As the faith of Abraham did
utter it selfe to the woꝝlde; so did hers,
wherby she shewed her selfe to be a right
daughter of Abraham, although she wer
not of his posteritie according to y^e flesh,
but came of one of those cursed Nations,
which God had commanded the children
of Israel to hate out & destroy, yet I say
shee was his daughter, according as S.
Paul setteth it forth in the Epistle to
the Romanes; that he should be the fa-
ther not onely of them which are of the
Circumcision, but also of those that walk
in the steppes of the faith of our father
Abraham: like as all his children both
of the Jewes and Gentiles must see
which will bee blessed with their faith-
full father Abraham. When wee haue
here the example of the father of all the
faithfull, with the example of one of his
daughters, which had bene a poore har-
lot, what excuse remaineth, or what can
we pretende, shall wee not blush, and
be

Rom. 4. 12.

A Sermon on the

Ioh, 8. 3.

be ashamed to say that we beleue wel,
and take our selues to bee the Childzen
of Abraham and the childzen of G D D,
When wee are no more like him, then
(as the common saying is) an Apple
is like an Oyster. Christ our Sautour
doth ble this reason against the Phare-
sies in the Gospel of Saint Iohn. If yee
were Abrahams Childzen (saith hee) ye
would doe the woꝝkes of Abraham: but
now ye go about to kill mee, a man that
haue tolde you the trueth which I haue
heard of God: this did not Abraham.
And a little after: We are of your father
the Diuell, and the lustes of your father
ye will do. What woulde ye haue more
plaine then this? Euen the very seed and
posteritie of Abraham, which take them
selues to be the childzen of Abraham, &
the chyldzen of God, yet Christ Iesus
tellethe them plainly they are the chyldze
of the Diuel, and why? Because their
woꝝkes were not like the woꝝkes of A-
braham, their beliefe was not like his,
but it was dead. Shall we not then as
boldly say at this day, nay rather, doeth
not Christ speake as plainly as hee did?
and

and telleth vngodlye men to their face:
 holsoener yee bragge of your faith, it is
 but deab, and holsoener yee boast and
 take your selues to bee the Children of
 God, yet in verie deede, vnlesse ye return
 from your vngodly waies, & shewe forth
 the frutes of a true and lively faith, yee
 are the children of the Diuel: trust not
 vnto your vaine hope and dead faith, for
 it wil but deceiue you. Merely beloued
 let vs not be so mad, when God telleth
 vs this with his owne mouth, as to be-
 leue the contrary, and to perswade our
 selues we shal do wel ynough, although
 we continue in our sinnes. This is a
 most pestilent craft of Satan, and com-
 meth from the roote of Infidelitie, as yee
 may see in our great grandmother Eue,
 God had told her and Adam, that what
 day soeuer they should eat of y^e tree, they
 should die the death: the diuel tolde her,
 ye shall not die, she beleued him, but be-
 leued not God, shee thought euen as the
 diuel told her, she should do wel ynough
 or els she would neuer haue eate therof:
 wee haue sucked this payson from her
 breastes: when God telleth vs, if your
 faith

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faith bring not forth good woorkes, it is dead, it cannot help ye, if ye continue in these wicked deedes, ye are the children of the Diuell, yee must speedily repent, for ye cannot when ye woulde: No, no saith the Diuell on the other side, that is not true, your faith is good ynough. goe on, ye shall do well, God hath mercie in store, yee may repent afterwarde. Now the most dooth beleue the Diuell in this, and giue no credite at all vnto God: and neuer seeke to try themselves, whether they be in good case or not.

When the Apostle saith here, that Abraham was iustified by woorkes, and that Rahab was iustified by woorkes, &c. We must note that this worde iustified is taken diuers wayes in the Scriptures, which is one cause (as I noted before) why S. Paul & S. James seeme to be contrarie. S. Paul prouing that we are iustified by faith, taketh it as contrary to this word condemned, for being by our sins guiltie, & to receiue the sentence of condemnation, we are in Christ (into whose mystical bodie, we are incorporate thorough faith) acquit and discharged, which

is called iustification: this cannot be by the woꝝkes of the lawe, because there is no perfection in the deedes of any, but euen the most pure are vnclean and spotted. Wherefoze as S. Paul saith they are all vnder the curſſe, which holde of the woꝝkes of the law: for it is witten, Cursed is euery one, which continueth not in all thinges which are written in the booke of the law to do them: the reason of this is to be considered in the most holy & pure nature of God, vnto whome no vnclean thing can be coupled, no vnpure thing (although it be but in part) can abide his presence, or haue fellowship with him. The word iustifie is also take in this sence, as whe a man doth declare and shew forth before men, that he is a righteous person also before God: & that is the meaining of the word in this place, that looke holwe by faith we are iustified before God: so by the fruits of our faith, we are iustified (that is declared to be iust) before men.

For prooffe that the Scripture dooth vse the word iustified in this sence, looke vppon the saying of Dauid. That thou

C. y.

maist

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Psal. 51. 4.

Luke. 16. 15

maiest be iustified in thy saying, & pure when thou iudgest, there it can signifie no more but that God might shewe and declare himselfe to be iust. In the Gospel of S. Luke, chap. 16. ver. 15. You are they (saith Christ to the Pharisees) which iustifie your selues before men, but god doth know your harts. In this saying it is most apparant, that there is a iustifying before men, which the Pharesies in coloured Hypocrisie did seeke for, but Christ telleth them, they were neuer the better, because they were not of upright heart before God. The worde is also taken in other sense, which I omit. If any man will now demaunde, how it can be prooued, that S. James doeth vse it in this latter sense rather then in the former? I aunswere that the very place it selfe, and go no further, doth declare this thing: for when the Apostle saith thus: Some man wil saye, shew mee thy faith, by thy workes, is it not apparant, that he speaketh of that which is before men or declared vnto men, and not of that which is before God? In like manner, when he saith, Abraham was iustified by

by woꝝkes, when he offered his sonne
 Isaac vpon the Alter. Doth not the scrip-
 ture shewe, that befoze God Abraham
 was iustified long befoze by. Sayth It
 it be objected againe, that it may also be
 said, how he was befoze that time iusti-
 fied befoze men, or that he had shewed
 by his deeda vnto men, that he did feare
 and loue G D D, and then what should
 hinder but that it maye bee taken for a
 more full and perfect iustification, or
 an increase thereof, as well befoze God
 as befoze men. I aunswere, that befoze
 G D D a man being iustified, to
 speake properlye there is no increase
 thereof, for he is fully and wholy dis-
 charged and acquite, or els it is no iusti-
 fication. But because we haue recey-
 ued the grace of iustification, but in
 part and not in full measure, therefore
 our iustifying befoze men is more and
 more declared by degrees, as good
 woꝝkes doe more and more abounde in
 vs, and so Abraham was by this one
 woꝝke more iustified befoze men, the by
 al y rest of his deeda, & therefore it may
 well be set downe in steed of all the rest:

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Wile se here then y because by the scriptures this must needes be taken for an increase of iustificatiō in our father Abraham, y it must necessarily be understood of that iustificatiō which is before men, ye se now the meaning of this text and the origē and scope of the Apostle is laid open vnto ye, but my chiefe purpose is yet behind, and that wherein we are to bee wroughte vpon yet remayneth, which is a more particular application and handeling of this doctrine. For wee must not passe away thus with the matter, vnlesse wee minde to take smal fruit thereby. We will confesse these thinges which I haue handeled to be true, as of necessity we are forced therunto, we can not but grant y the holy Ghost hath giuē a perfect touchstone, then am I to exhort you in the name of god, and as ye tender and looue the saluation of your Soules, to giue attentine heede a litle, and not to let this thing slip awaye from ye doe ye graunt that the Faith which is without woꝝkes is dead? And that it is no better then the faith of Diuels? And yet wil ye stil suppose, that idolaters, swerers, raylers,

lers, adulterers, couetous mozdolings, & griping vserers, & such like are in good case, or continuing such, canne hope for mercy? Do ye confesse there is but one true faith which was the faith of Abraham and Rahab? Doe ye also acknowledge that the same faith in them did shewe it selfe by good dedes: And wil ye still accepte it for a sufficient prouise of a good and sounde testimonie of a true beliefe, when any man can say, I doe hurte no man. I liue vprightly, and pay euery man his owne. I haue alwayes bene reputed & taken for an honest man, what would ye require more of mee? I liue as my neighbours doe, I trust God will hold me excused, although he haue no regarde of any obedience to the wordes of **G D D**, to consider wherein his glory doeth consist, nor yet any care of men, to profite either their Soules or their Bodies: but contented himselfe with this, if he doe them no good to doe them no harme.

I will shewe you dearly beloued, howe these sortes of people are deter- mined by two foule erreours, which this

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terte both most strongly ouerthrow, the first is this, that they looke but vnto mē and reſtraine their duetie vnto them, whereas they ſhould chiefly looke vnto that which they owe vnto God, & then to that which belongeth to their brethren the ſecond is that they ſuppoſe themſelues bounde no further but to abſtaine from hurting without regard of doing the duties of loue, wherein one man is to profit and further an other.

As concerning the firſte of theſe both the example of Abraham and alſo of Rahab, do manifeſtly conuince them, becauſe the fruites of their faith or the works whereby they were iuſtified, did not ſo much reſpect man as God, for in Abraham there appeareth onely a loue towards God, for whole ſake he was contented to forget the affection of a father, & to ſhewe that although hee loued Iſaac dearly, yet he loued God more, ſo that if we feele our loue to the Lord our God, to be ſo ſmall that it cannot preuaile with vs, to kill and mortifie the luſtes of ſinne, and vaine pleaſures of the fleſhe how ſhall we perſwade our ſelues that we

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we are like Abraham, which had deny-
ed the loue of himselfe so farre, that hee
did neuer grudge, but would willingly
haue killed his sonne, Rahab after she
had made confessiō what she did beleue
concerning the **G O D** of Israell, for the
same Gods sake, for the true religion
and for the Church or people of God,
toke the messengers and did hide them,
to the hazarde of her life, & all y she had,
affirming to the King when he sent to
seeke the, that they were departed. Doth
not this improue the faith of those which
for the religion of God are so farre off
fro hazarding their liues and goods, that
they dare not bee seene when neuer so
litle daunger doeth arise, wherein are
those like vnto Rahab, which will turn
with euery wynde, and a man can not
tell what religion they bee of, they will
bee sure to rowe with the tide, and ne-
uer to strue againste the streame: doe
such now iustifie themselves like Ra-
hab, haue they such a faith as she had?
So deerly beloued, they are as yet as ve-
ry Infidels, and loue themselves, and
the worlde, more then they loue God
and

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and his truth, this thing then is most e-
uident, y^e the true belæfe doeth make all
those that haue it, ready & willing to lose
their liues & their goods for y^e gospel: this
must not seeme to be a straunge doctrine,
whē as our sauiour telleth vs. in sundrie
places, y^e he y^e doth not forsake all, & take
vp his crosse & follow him cannot be his
disciple. Wel, we must therefore be so hot
and zealous in the profession of true re-
ligion, that it cause vs to forget our own
state and commoditie. wee must haue so
burning a loue to Gods truth, that no-
thing may be able to quench the same.
We must not stagger and vary, because
we shal endure trouble. Let vs conclude
this point, wherein it is proued y^e they
erre & are deceiued, which doe not make
account of keeping Religion pure, of lo-
uing it before all other things, and so of
giuing to god his due honour. Remem-
ber y^e from hence ye are to fetch the first
part of y^e true description of a godly mā,
& the tryall of the iustifying faith which
is but one, & therefore worketh alike, in
all which are partakers of it, though not
in the like measure, & with all mark how
far

far the holy Ghost doth differ in setting
foorth a righteous man from the comon
maner of worlollings, wheras he taketh
it to be y^e chiefe worke, which respecteth
God himselfe & his truth, they passe ouer
that, & count it no matter though a man
bee an Idolater or superstitious, or a
swearer, which doeth not reuerence the
name of God, so y^e he be a friendly man
to his friend & such like, howe greate an
enemy he be to the word of God it skill-
leth not, these are brute beasts w^out vn-
derstanding, very Atheists, which wil say
plainly they can see no difference betw^een
the papists & the professors of the gospel,
both because they are not able to iudge
of doctrine, & also that they looke but vnto
men, now let vs come to y^e second thing
wherin they erre, & which this text doth
confute sharply, they suppose as I tolde
ye, y^e men are to haue no further regard,
but to this, not to hurte, passing by all
those duties, wherein they are to do good
vnto their brethren, not only considering
how y^e law of god, doth not only bind vs
to abstain fro hurting our neighbor, but
also doth most straightly tie vs to do al
good

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good dees vnto them, so that he is guilty
befoze God, not onely which commit-
teth that which the lawe forbiddeth, but
also which leaueth the thinge vndoone,
which the lawe enioyneth. Now then be
cause the true faith bringeth vs to haue
care to obey God wholly, S. James requi-
reth that a man should shewe his faith
not only by leauing y^e which is euil, but
also by the perfourmance of y^e which is
good: so, thus he saith, shew me thy faith
by thy deeds, & that faith which is with-
out woorkes is dead. here by the way ob-
serue by cōparison how far off are those
frō grace, which swarme full of vnclean
vices, & their whole race is nothing but
a continual sinning: wheras this is eu-
dently here proued y^e such mē as cary a
great shew of vprightness, in refraining
frō sundry vices, are still without testi-
mony of true belæse, because their holie
deeds do not appeare: so, when as y^e holy
scriptures doe testifie, y^e the hart is purifi-
ed by faith y^e those are borne againe in y^e
new spirituall birth, that they are new
creatures, & haue a new hart, & a right
spirit, created and renewed in them,

it must needs be that they are prepared
vnto euery good woꝛke, they haue not
onely put off the olde man with his coꝛ-
rupt lusts, but haue also put on the new
man, which is created in righteousnesse
and true holinesse: & as they haue wal-
ked in darknesse, so now they walk in
the light. There is one step yet further
in this matter, I trust that as yee will
confesse this, that if those doe not beleue
well, which haue no good woꝛkes to
shewe, although they be in some thinges
vpꝛight, and much more the foule and
filthie liners, which dishonour God and
his trueth, so yee will also be brought to
see, that those miserable men are yet fur-
ther off, which barke against this holy
doctrine, and cannot abyde that a man
shoulde saye to the wicked and vngodly,
thou art in the waye to hell, thou shalt
die the death, if thou returne not from
these euils. They may thunder & rayle
against men, & say they are in vtter dam-
nation: but let them looke, if they can
quench the light which the holye Ghoſte
hath giuen in this text. Let vs returne
to the former matter againe. We must
not

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not onely abstaine from euill, but also
do good: there be manye likewise decei-
ned in their doing good, restraining it to
the baser and lesser part: they looke but
vnto the bodies of their brethren, and
suppose they are to haue no further re-
gard but of them, to releene and ease the
miseries of the flesh, let the soule bee ne-
uer so blinde, neuer so sicke, in neuer so
great danger of eternal destruction, they
haue no pitie of that, which doth bewray
that they see no further then this lyfe,
they haue no true loue nor pitie in them,
for then woulde they loue the soules of
men, which are so pretious, they woulde
pitie the wofull miserie that they be in.
For how absurd a thing is this, that one
shoulde be carefull to ease the calamitie
which lasteth but for a daye, and not re-
spect that which is eternall, I must ther-
fore here againe admonish yee, that such
as will haue prooofe of their faith by good
woorkes, must exercise the same as well
to the soules as to the bodies of men,
and because therein doth stand the grea-
test loue of al other, they are therein to
shewe themselves most earnest. There
is

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is no more excellent nose of faith, and of the true feare & loue of God, then when a man is grieved, and mourneth to see men out of the waye to life, running headlong in their sinnes vnto destruction, and when as he doeth in loue and pietie admonish them, and seeke by instruction to drawe them out of the snares of the Diuel. On the contrarie side, he can neuer say bee hath any droppe of grace, which delighteth and sporteth himselfe, at the lewd and wanton behauiour of other men. Judge deere brethren these Cockbraines, which cannot be merrie, but at the sinfull and prophane speeches of vaine men: doe they shewe the fruites of Faith? Those abhominable beasts, which delight to make me dzonk to the intent they may laugh: are they of God. or of the Diuell? We must diligently exercise the contrarie, labouring to draw one another to God: and to conuert their soules, which go astray: which is the special and chiefe good woork that we can do vnto men. To fede the hungry, to cloth the naked, to visit the sick, & those which ar in bonds, to ope as it wer
the

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the bowels of mettle and compassion to all that are in miserie, are verie excellent and glorious fruites of faith, and haue great promises of rewarde, in the holy scripture, yet are they not comparable to these, when the soule is sicke in prison, and in the chaines of Satan, to visit and releue it. When it is pynning away for want of heauenly foode, to minister vnto it: when it is full of greuous sores and deadly wounds, to giue wholesome medicines & salues vnto it, to mourne with the bowels of pittie & compassion for it. From hence it ariseth that all true faithfull hearts doe sob and grone with sorrow, when they see men left without instruction, & when they beholde the desolations and ruines of the Church, it doeth pinche them euen at the heart, it causeth bitter teares to flow out of their eyes, when they behold any famine and dearth of the foode of life: and when they see them runne from Sea to Sea, and from the one ende of the lande to the other to seeke for it. When they see the yong man and the beautifull virgin perishe for thirst, he that shall deny this, or stand

second of S. Iames.

stand in doubt thereof, neuer knowe as yet, what the use and benefit of the word is, nor yet what that looke in the spirit is, which the Lord commendeth vnto vs. I might here stand long in particulars, to shewe the crueltie of those parentes, which suffer their childre to be without the knowledge of God, and to perishe in their sinne. For one of the chiefe fruites of their faith both stand in this which Ephc. 6.4. the Apostle commaundeth. Fathers prouoke not your children to wrathe, but bring them vp in the nourture and instruction of the Lord. For those which haue the riches and welth of the world, 1. Iohn. 3. 17 the holy Ghost saith. He that hath this worlds good, & seeth his brother stand in neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? If this be true, that the rich men of the world, doe wretchedly when they will not part with their riches, to releue the miserable carcasse of their brethren: then doubtlesse it is a more strong argument against them, when as so many soules perishe, for want of good & pure instruction, which by their welthe

A Sermon on the

they might procure, if they did not make more account of their riches, then of the salvation of men. Gods word pronounceth them blessed: which employe their goods to feede the poore: then how much more blessed a thing is it, when they are employed to the ministering of spirituall food, which neuer perissheth? But let us come to those which haue the charge of soules, what is the principall god work, which they are to shewe their faith by: & wherein they are to declare their loue towards Christ and his Church. Simon Ioanna louest thou mee, feede my sheepe, feede my Lambs, feed my sheepe. When as therefore the blisling, the idle Drone, and the Idiot shepheard haue the flocks of the sheepe & Lambs of Christ, and doe not feede them, or at the leaste doe so feede them, that they are neuer the better: where is the faith which they boaste of, is it anye other then the deade faith and the faith of Devils? Whosoener therefore will haue the testimony of this faith in his calling, hee must execute the office as the Scripture bindeth him.

John. 21. 15.

Is it possible that he can give credit to the word of God, and be of a right beliefe, and not regard this? The rest of his good deedes, whereby some man will say he doth shewe his fayth, are no good deedes: For if he do them of loue towards God and his brethren, would he not then doe that, wherein his loue to both should most of all shew it selfe?

Can he loue God, and hate God? Can he loue men, and hate men? Can he loue God, and not regard to doo his will? Can he loue men, and not care for the saluation of their Soules? My brethren, who can not saye to such a man: Shewe me thy faith by thy woorkes. Who will be so blinde as to thinke such are in good case?

I will now draw towards an ende onely by this place exhorting every man while God giueth him time and ability to geue him selfe to the exercise of good woorkes, and the seruice of God.

And deare Bretheren, what shoulde make vs so slacke, considering howe shorte our tyme is, and howe greate reasons there are to perswade vs, as first

Dy, to

to begin with that, which is taught in
this place: is it not a meritorious blessing
to haue the witness of our Faith? Is it
not a miserable curse, to be without the
true peace of conscience, and to abide still
in doubt? Doeth not **G D D** promise
vs also, although we cannot deterue no-
thing; but when we haue done all that
we canne, we are still unprofitable ser-
uants, that all our good woorkes shalbe
rewarded. **Mat. 10. 42.** **Mat. 10. 42.** even to a Cup of cold water,
Luke. 12. 33 which is giuen for his sake? Make yee
bagges which neuer waxe olde, or trea-
sure which neuer faileth in heauen, &c.
Shall not the promise of rewarde moue
vs? Go further, how deare and pretious
ought the name of our God to bee: vnto
vs, how much ought it to delighte vs
to heare it magnified, how much ought
wee to abhorre to see it stayned and dis-
honoured? Is not his name honoured,
when those which call vpon him, are
fruitfull in good woorkes. Herein saith
Iohn. 15. 8. **Iohn. 15. 8.** Christ is my father glorified: that yee
goe, and bring forth much fruite. Al-
so he saith. Let your light so shine before
men, y they may see your good woorkes, &
glorifie

glorifie your father which is in heauen:
 As not Gods name dishonoured: by the
 enill conuersation of thole whiche pro-
 fesse his woordes: Saye not Saint Paul
 The name of GOD is euill spoken of,
 through you among the heathen: might
 not the Gospell be reare vnto vs: As
 it not in the mouth of the greatest num-
 ber of woollolings, when they se the euil
 liues of professors: I see, these are your
 Gospellers, here is their holie doctrine,
 these are they whiche haunte after ser-
 mons, ye may see what they saie, & what
 their teaching is, they haue as feligood
 woordes, as other men, they are all in
 woordes: **W**retches, shall not these
 things moue vs to let the woollolles our
 faith and loue towards God, by our good
 woordes: likewise is ther any greater loue
 which can be shewed towards men, then
 when they shall be moued by our good
 deedes, to glorifie God in the day of their
 visitation, when our goodly dealing shall
 cause them to confesse that it is an holy
 religion which we professe, and so giue
 eare and ioyne them selus vnto the same
Happy man which by his holy life is a

Rom. 2. 24.

Do it meane

A Sermon on the &c.

meane to drawe others from their right
wayes : & to bring the to be scholars in
the same schools that he is. Contrariwise,
what a wooful and miserable wretch is
that which flandereth and dishonoureth
the halfe word by his unskill yfe which
draweth other from it, and so thrusteth
them onnedlong to destruction. A
charitable man, shall not the blood of
such in some soyle be layd to thy charge,
when thou drivest them from the Loyde
and his truth, as much as lieth in thee,
and drivest them nedlong to destruction.
I might procede to manye particulars,
but then I should be over tedious. The
Loyde plant these things in our heartes,
and give vs grace to continue in
algoodnesse to our lines end,
to his glory, and our
eternal comfort.

Amen.

FINIS.

Fm

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*Cooke dwelling in Paules
Churchyard at the
Tigers head.*